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Universalist ministers are requested to act as agents for the Intelligencer.

ANSWERS

213 QUESTIONS WITHOUT ANSWERS.
BY D. DE VINCE.
WITH REJOINDERS.
BY A. C. THOMAS.

1. If an angel of light became a devil, was not Paul in error, when he said, "Satan is transformed into an angel of light?" 2 Cor. xi. 14.

2. No, for St. Paul does not say that Satan became an angel of light, but that he transformed, that is, he assumed the external appearance of one.

Rej. Neither does Paul affirm that an "angel of light ever became a devil," that is, in the popular usage of such language. Four thousand years after the creation, Jesus said, "I beheld Satan, as lightning, fall from heaven," Luke x. 18. The seventy had just informed the Savior, that even the devils submitted to the divine authority. Jesus assured them that he beheld the downfall of the power of the enemy, the adversary of Christianity. Yet this adversary, Satan, could assume the appearance of the ministers of Christ. The popular views concerning the devil, would make of him a very Proteus, a very chameleon. At first, a holy angel; then a speaking serpent, who was condemned to go upon his belly all the days of his life; then a walking enemy; then apparently, an angel of light; then a dragon—and so on to the end of the chapter. Now all these difficulties are solved by admitting, what is obviously the fact, that such representations are highly figurative; and that they are intended to set forth the character and influences of the adversary—whether that adversary be the LUST by which every man is tempted, or the outward opponents of righteousness and truth.

2. As sin presupposes temptation of some sort, who tempted a holy angel to sin?

3. The Scriptures reveal to us very little concerning Fallen Spirits; but upon their authority we may make the following statements which will show us, how a Holy Angel might sin, without the presence of any thing that was evil in itself, or without an immediate Tempter.

1. Those Angels who kept not their first state were created holy. 2. They had the liberty of choice, which is essential to a rational accountable creature. 3. They were in a state of probation, being under law to God. 4. This state of probation was such that in order to maintain that state of purity in which they were created and to acquire those habits of holiness which would confirm them in righteousness to all eternity, it was necessary that they should watch, pray, and exercise the complete dominion over the will and every appetite or tendency. Sensitive beings so constituted must have had feelings, appetites or propensities. These must be kept; and from curiosity or some apparently harmless circumstance, before these probationary beings were confirmed in habits of holiness, they might even wish to be gratified, although the commandment or moral principle forbid it. Now, this very wish, however small in degree, unless it was immediately suppressed, would beget a tendency which would operate to unsettle the perfect adjustments in the moral constitution of such a holy being. This tendency, by the frequent presentation of the desired object, could increase, and now, the least voluntary indulgence, though it be only in thought, would fix this wrong tendency and cause it to break out in some overt commission of sin.

Let us suppose the law of God to be a straight line marked out for a holy free agent to walk upon; to keep on this line care and watchfulness are necessary; one of a thousand objects, though none of them are evil in themselves, may catch his eye, and for want of proper attention, may lead him off of this line. Suppose this free agent, to be wanting in attention, and by not suppressing the smallest, the most incontinent desire or tendency as shown above, should at last step off of this straight line. Now by this one wrong step, it is impossible to say how much he has deranged the nice adjustments and duly balanced proportions of moral nature; for these adjustments and proportions constitute his holiness and uprightness. If one wrong step thus deranges, a repetition of them would produce a fixed habit, and in this way the moral constitution would be spoiled; and thus a holy angel, though he were in a place, where nothing that was evil surrounded him and though there were no immediate Tempter whatever in existence, might sin, become corrupt, and finally depraved in his settled character.

Rej. As to the 'angels which kept not their first estate,' it remains to be proved that they were other than human beings like ourselves. The respondent ought to know, that the word *angelos* is repeatedly translated messenger. And it was shown in the preceding rejoinders, that the ministers of the churches in Asia, are termed angels, in the Apocalypse.

The question under consideration, was not designed to call forth an answer, as to the manner in which mankind are tempted to sin—but simply related to the supposed temptation and subsequent transgression of a holy angel in the realms of glory. Milton has treated this subject with a masterly hand, so far as the imagination of a fine poet is concerned—but the Bible is entirely silent as to the defection of any of the holy inhabitants of the celestial world.

The respondent alleges that the holy angels who sinned, "had the liberty of choice, which is essential to a rational accountable creature." As to any liberty of choice, so far as wrong doing is concerned, no being can possess it, and still be accountable. Power of choice in this matter, is not denied, so far as creatures surrounded with objects of choice are concerned. Choice is in the object, and can exist in heaven, sufficiently attractive to create in a holy angel a will to do evil?

Besides—If holy angels possessed liberty of choice, as to any thing evil—and if such liberty be essential to a rational, accountable creature, such liberty must still be possessed by all the celestial hosts! And what guaranty have we that the saints in glory will not abuse this liberty, and finally fall into condemnation? To say that they have been confirmed in holiness, does not destroy the force of the question; for however confirmed they may be still they have liberty to do evil, if such liberty of choice be essential to a rational creature. To allege that they cannot possibly choose to do wrong, is in effect to say, that their liberty to do wrong, is a mere matter of moonshine. And to grant that even those who are confirmed in holiness have still liberty to choose evil, is to admit that they may choose it; and then comes in the previous question, what guaranty have we that they will not?

The respondent allows in the holy angels "a will, appetite or tendency to do wrong." This amounts to a concession that they were not holy. If a will, or disposition to do wrong, is not an *unholy will*, I am at a loss to understand the meaning of language. Before an evil suggestion can be suppressed, it must exist—and the existence of an evil desire, in however small a degree, proves that the possessor is not a holy being.

Pride is generally spoken of as the sin of the holy angels. But what could have originated pride in such beings? What tempting influence could create it? A tendency to pride is an evil tendency, inasmuch as pride is itself an abomination in the sight of God. An appetite to do wrong, is an evil appetite; and a will to depart from the law of God is, in the view of the new covenant, tantamount to actual transgression. "He that hateth his brother is a murderer, even though blood be not shed. An angel that could, in the least degree desire any thing in non-conformity to the will of God, could not have been holy, aside from all considerations of overt transgression.

I may add, that *innocence and holiness* are not, in my judgment, synonymous terms.—Adam was *innocent* previously to transgression—but he was not *holy*. A child is innocent but not holy—for it has in its nature the elements of passion. "The lusts of the flesh, the lusts of the eyes, and the pride of life"—these are the originators of evil thoughts and of wrong doing. But temptations like these can have no influence on the celestial inhabitants. They are not simply *innocent*—they are *holy*. "Without holiness no man can see the Lord"—and it is presumable that no angel was ever permitted to see the Lord, unless he were possessed of such perfect purity of thought, such sublimity and yet humility of feeling, such innate submission to the Divine will, as would forever preclude the possibility of a rebellion or fall.

93. If an angel could sin without a Devil to tempt him, may we not sin without a Devil to tempt us?

A. Yes, we, as free agents might have sinned as other free agents, or as the fallen Angels have done. Rej. Then surely the Devil is a useless being! And why allege that the denial of the existence of this useless being "would be to nullify all law?" etc.

94. If a holy angel was tempted to sin by surrounding evil, is heaven a holy place? A. Yes, heaven is a holy place. But your supposition is wholly wrong: The sin of Fallen Angels originating in themselves as already shown on No. 92; and not by temptation from surrounding objects. Free agents before they are confirmed in habits of holiness, may sin without the presence of evil to tempt them: they may love lawful things in an unlawful degree; thus, bread is good, but by not exercising a proper dominion over the appetite, one may eat too much, derange the healthy adjustments of his system and bring on himself disease and death.

Rej. The respondent allows that sin originated in the holy angels themselves.—Shall we trace an *unholy stream to a holy fountain*? Bread is certainly good, and it is evil to eat too much. But the comparison fails. Evil is not good in any sense—be it little or much.

95. If an angel was tempted by evil passions, could he have been holy? A. But we do not allow the truth of your suppositions, they were not tempted by evil passions. See on 92.

Rej. But the respondent has allowed that those holy angels possessed "a will, appetite or tendency," to do wrong. And I have shown that this is evil—call it a *passion*, or what you please. In one word, so soon as you can point me to a Scripture passage which declares, that "the holy angels were created subject to vanity"—or that assures me they were placed in heaven on trial—then, and not till then, can I allow the bare possibility that a holy angel ever sinned.

96. If an angel became a Devil by sinning, was Adam's the original sin?

A. Not in reference to other beings, but it was original as it respects our own race, being the first one.

97. If Adam became mortal, (that is, subject to death) by sinning, must he not have been created immortal?

A. It is most probable that he was.

98. If Adam had been created immortal, could he ever have died?

A. Yes, but you must not confound death with *annihilation*; for it is not used in the sense of extinction of being in any part of the Bible. Therefore on the account of sin, Adam could have died, and yet he actually did die a bodily and spiritual death and was did die a bodily and spiritual death and was did die a bodily and spiritual death and was

the extinction of those holy, grateful and vigorous affections that this union always produces, and is represented in the Scriptures as one, in which the soul is *dead in trespasses and sins*. In the highest sense it means eternal punishment of the immortal soul, by the loss of happiness, the separation of communion with God and the infliction of pain.

Rej. The liability of any man to "eternal death," has not the slightest shadow of a shade of countenance in the Bible. And as to the assertion that "death," in "the highest sense, means eternal punishment of the immortal soul," it is as baseless as the incantations of a sorcerer are ridiculous.

I do not confound death with annihilation. This perpetual endeavor to evade the force of a plain question, is a tacit admission that an unequivocal answer would scatter the creeds of men to the winds. If Adam became subject to death by sinning, he must have been originally immortal—and in this case, he could not have died. The immortality of any being or thing, as such, must forever exclude the ideas of change, decay and death. The Almighty informed Adam that he should return to the dust of the ground, not because he had sinned, but because he had been made of the dust. Natural death is the effect of a mortal constitution—while moral death is the effect of sin. And as to the phrase "eternal death," it does not occur in the Bible.

99. If Adam sinned without inheriting total depravity, why should inborn depravity be assigned as the cause of our sins?

A. Because, Adam dying that spiritual death which I have stated, and "begetting a son in his own likeness," transmitted to all his posterity that nature which is prone to be "Carnal, Sensual and Devilish," and this scriptural view of man's fallen state, is corroborated by daily observation, which shows, that the first emotions of children, previous to their being taught, or learning from example, do universally partake of stubbornness, self-will, pride and anger. However, though "inborn depravity" gives the mind at first the wrong tendency, yet when man comes to a state of accountability, grace, or "a manifestation of the Holy Spirit is given him," so that he can resist this evil inclination if he will; but if he does not, then he consents to the original transgression, incurs actual guilt and is liable to punishment.

Rej. A man can no more transmit his moral qualities to posterity, than he can his intellect. My great-grandfather was a Welshman, but I understand not a word of Welsh. His knowledge of the language was not innate—nor were his moral qualities transmitted to him by his ancestors.—Physical general character may be transmitted from generation to generation; but every thing pertaining to morals or intellect must be the results of education and habit. Depravity pertains to morals, and cannot be transmitted. Children, consequently, are born into the world in as pure or innocent a condition as that in which Adam was created.—My observation teaches me that children do not "universally partake of stubbornness, self-will, pride and anger." Expression of passion in infants cannot be traced to moral in-born depravity—for it is obvious that this cannot be transmitted from parent to child. Physical infirmity, constitutional weakness, or bodily pain, or something of this character, is the only justly assignable origin of infantile perversity.

The question has not been definitely answered. Adam inherited no depravity from his ancestors—for ancestors he had not—yet he sinned. Why, then, should the Doctors of Divinity so strenuously urge that the sins of men are mainly attributable to in-born depravity? If our first parent sinned without such depravity, why may not his posterity sin in like manner?

100. Would there be any more impropriety in imputing my sins to Adam, than in imputing his sins to me?

A. The framer of this Question appears to have altogether a wrong view of the imputation of sin. The Scriptures nowhere say that the guilt of Adam's sin is imputed to his posterity but only the *legal result* or consequences which follow upon it. Suppose a Father of good property, should lose it by gaming and intemperance, and destroy his health; so that he could not provide for his children; in this case, without any crime of theirs, the sin of the Father would be imputed to them, that is, the legal results or natural consequences of his sin would deprive them of that property which was necessary to educate them and they would be sent to the Poor House, or brought up in ignorance.

Rej. The illustration in the foregoing answer is based in the assumption, that Adam by sinning lost something, and that by his sin we lose the same thing—which is all the respondent understands by the imputation of sin. What did Adam lose? His innocence. Granted. But children are now born as innocent as Adam was created. So the illustration is sophistical—for the children of the father never possessed the estate that the father lost. In order that the illustration may be perfect, we will state it thus: The father had an estate; he lost it by gaming. The children had an estate; they lost it in the same way. Where, then, is the imputation of the father's sin? Nowhere. The father experienced the legal results of his own sin—the children suffer the legal consequences of their own sin. So as to mankind. Adam's sin concerned himself alone, so far as the condemnation of guilt had any bearing on the matter. And as to the fact that his ejection from Eden prevented his posterity from enjoying the garden, I look upon this as an allegory. All children are born in Eden—that is, in a state of innocence—and from the happiness thereof nothing but their own sin can eject them. So that to talk of the imputation of sin to any other than the person guilty of it, amounts to language which expresses no idea.

101. If men are totally depraved by nature, must not children be so likewise?

A. Yes, until Christ, the second Adam, who is a quickening spirit, visits them; for the purpose of inuring into their corrupted

nature a measure of that grace, which if they do not resist, will restore them to spiritual life and the favor of God. Observe, this grace is ever active a manifestation of which is given to every one, producing in them good desires, inciting to good and dissuading them from evil; so that *no soul is ever lost, but for personally, wilfully and repeatedly rejecting the grace of God which might have saved them*.

Rej. All the question required was, to know whether infants are *TOTALLY DEPRAVED*—and the respondent has assured us that they are. A mother, then holds in her arms, a mass of moral corruption. Its innocent prattle, its winning voice, its care-begging manner—all these are but the fruits of *total depravity*!

102. If children be totally depraved, is it true, that "of such is the kingdom of heaven?" Mark x. 14.

A. Yes, for they are still in a state of initial salvation. Before they reach a state of accountability, there is no physical nor moral depravity from removing this "inborn depravity" and fitting them for Heaven. As they have never wilfully sinned against God, so as to incur guilt, they are not required to repent, and as they are incapable of knowing who the Lord is, they cannot believe, consequently Divine grace meeting with no opposition may at any time remove this in-born depravity and take them to Heaven.

Rej. When our Lord and Master said "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven," He did not say, "the kingdom of heaven is composed of such as these will be when their total depravity is removed," but "of such [of such as these children are] is the kingdom of heaven." He blessed them as such and not as what they might become. If children be totally depraved, then, according to the Savior's testimony "Except ye be converted and become totally depraved," ye cannot enter into the kingdom of heaven."

103. Men are to be washed from their sins. If they be totally depraved, what is there to wash?

A. Their souls, which are tinged with sin.

Rej. That which is only tinged cannot be totally filthy. It is obvious, that if men are totally depraved by nature, there is nothing but total depravity to wash! You might as well attempt to wash a handful of mire!

104. If "evil men and seducers wax worse and worse," 2 Tim. iii. 13, can they be totally depraved at first?

A. Certainly. For although the soul, by nature is dead in trespasses and sin, yet at the first there is in it a *susceptibility* to receive the softening, warming influence of Divine life; but by resisting this grace, that tenderness may be *hardened*, blunted; the conscience may be *seared*, they may wax worse and worse, and finally, become impervious to all good. Their last estate may be worse than the first.

Rej. Here is new philosophy. That which is *totally bad*, may become *worse*! An entirely black crow may become blacker—a perfectly round ball may be made rounder!

105. If human reason be "carnal and delusive," why did Jehovah say, "Come now, and let us reason together." Isa. i. 18.

A. But we do not allow that reason is delusive. It is that "column of true majesty in man, and by it we investigate the evidence on which Revelation is founded. All truth, no doubt is *capable* of demonstration, to those who have capacity to understand the demonstration; but we must remember that in our present fallen state, there are many truths too profound for us to comprehend; a greater compass of knowledge, and a stronger intellect will no doubt, make all that plain which now may appear so very mysterious. In our present condition, it is the highest act of reason to receive whatever Heaven has revealed, and implicitly to follow it, in its plainest, most obvious meaning, not trusting to our own weak and fallacious speculations.

106. If reason be delusive, why should some folks reason against the use of reason?

A. If they do, they show their folly.

Rej. I am pleased to perceive that the respondent condemns the folly of thousands of his brethren in the faith of endless misery. Reason has too long been practically abused and vilified. It is high time that her voice should be heard and her teachings regarded. "He who will not reason is a bigot; he who cannot reason is a fool; he who dares not reason is a slave."

107. Can an effect exist without a cause sufficiently powerful to produce it?

A. No.

108. If "we love God because He first loved us," is it true, that we must first love Him before He will love us? 1 John iv. 19.

A. No.

109. If "we loved God because he first loved us," is it not plain, that he loved us, when we did not love Him?

A. Yes, but not with a love of complacency, for He cannot look upon sin with any allowance; He loved us only with a love of pity so as to send His Son to make our salvation possible.

Rej. Was salvation *IMPOSSIBLE* before the coming of the Messiah? If it was, salvation was impossible for Adam, Abel, Enoch, Noah, Lot, David, etc. If salvation was not impossible before Jesus came, then Jesus did not come to make salvation possible—for it never was impossible. The truth is, God always loved mankind—and whether that love was of pity or complacency, one thing is certain, viz. it induced him to send the most precious gift in his power to bestow, as the *manifestation* of his universal and unchanging benevolence.

110. If God loved us when we did not love Him, is not our love to Him the effect (and not the cause) of his love to us?

A. Certainly, but who loves God? I fear you assume that every one does; I deny that. "If ye love me keep my commandments," says the Savior. This being the rule, there are but few who love the Lord, for whose ever breaks one of them or neglects to perform one cannot love the Lord.

Rej. So far as the question is concerned, it matters not who or how many love God.

The love of just so many as love him, is the effect, and not the cause, of his love to them.

111. Was it consistent with the Divine justice, to love us, when we did not love Him?

A. Yes, with a love of pity, but remember God can no more love a willful impenitent sinner, than he can deny himself or lie.

Rej. The enemies of God are "willful impenitent sinners"—yet the respondent has several times allowed that God loves his enemies. In the Answer above, this is granted. The question then is, "Is it inconsistent with the Divine justice to love sinners with a love of pity?" And another question: "Will it ever be inconsistent with the Divine justice to love sinners in the same way?" Certainly not, if Divine justice remains unchanged.

112. If God once loved us will not that love eternally continue?

A. This depends on our faith and obedience. God is *unchangeable*.—*unchangeable* were he to love the same individual, whether obedient or disobedient, whether good or bad, it would show that he himself changed with the individual, or that he had no regard whatever to the qualities of holiness.

Rej. The respondent is much disposed to twist the question, and then evade its force. Suppose A. is one of God's enemies. He is unbelieving and disobedient—for these things alone constitute him an enemy. Does God love him? The respondent replies in the affirmative. Then surely, the love of God towards that enemy does not depend on the faith and obedience of that enemy. And if it does not so depend now, why should it at any future time? If God loves and hates according as the moral state of an individual may be, then it is obvious that a change in that individual effects a corresponding change in Deity! But if it be allowed that God once loved mankind, while dead in sins, he will always continue to love them—for no one can become a greater sinner than he is if *dead* in sin.

A MIRACLE.

Translated from the German.

One day in Spring, Solomon, then a youth, sat under the palm trees, in the garden of the king, his father, with his eyes fixed on the ground, and absorbed in thought, Nathan, his preceptor, went up to him, and said, "Why sittest thou thus, musing under the palm trees?" The youth raised his head, and answered, "Nathan, I am exceedingly desirous to behold a miracle." "A wish," said the prophet, with a smile, "which I entertained myself, in my juvenile days."—"And was it granted?" hastily asked the prince. "A man of God," answered Nathan, "came to me, bringing in his hand a pomegranate seed. 'Observe,' said he, 'what this seed will turn to.' He thereupon made with his finger, a hole in the earth; and put the seed into the hole, and covered it. Scarcely had he drawn back his hand, when the earth parted, and I saw two small leaves shoot forth; but no sooner had I perceived them, than the leaves separated, and from between them arose a round stem, covered with bark, and the stem became every moment higher and thicker. The man of God therefore said to me—'Behold!' And while I observed, seven shoots issued from the stem, like as the seven branches on the candlesticks of the altar. I was astonished, but the man of God motioned to me, and commanded me to be silent and to attend. 'Behold,' said he, 'new creations will soon make their appearance.' He thereupon brought water in the hollow of his hand from the stream which flowed past; and let all the branches be covered with green leaves, so that a cooling shade was thrown around us, together with a delicious odor. 'Whence,' exclaimed I, 'is this perfume and the refreshing shade?' 'Seest thou not,' said the man of God, 'the scarlet blossom, as shooting forth from among the green leaves, it hangs down in clusters?' I was about to answer, when a gentle breeze agitated the leaves, and strewed the blossoms around us, as the Autumn blast scatters the withered foliage. No sooner had the blossoms fallen, than the red pomegranates appeared suspended among the leaves, like the almonds on the staves of Aaron. The man of God then left me in profound amazement." Nathan ceased speaking. "What is the name of the God-like man?" asked Solomon, hastily. "Doth he yet live?" Where doth he dwell?" "Son of David," replied Nathan, "I have related to thee a vision."—When Solomon heard these words, he was troubled in his heart, and said, "How canst thou deceive me thus?" "I have not deceived thee, son of Jesse," rejoined Nathan. "Behold, in thy father's garden thou mayest see all that I have related to thee." Doth not the same thing take place with every pomegranate, and with the other trees?" "Yes," said Solomon, "but imperceptibly, and in a long time." Then Nathan answered—"Is it therefore the less a divine work, because it takes place silently and insensibly? Study Nature and her operations; then wilt thou easily believe those of a higher Power, and not long for miracles wrought by a human hand."

Ridicule.—There is nothing that people are more mortified to spend in vain, than their scorn. A man of the right kind would say, upon an intimation that he is opposed by scorn, "They will laugh will they? I have something else to do than to trouble myself about their mirth. I do not care if the whole neighborhood were to laugh in a chorus. I should indeed be sorry to hear or see such a number of fools, but pleased enough that they did not consider me one of their stamp. The good to result from the project will not be less, because vain and shallow minds, that cannot understand it, are diverted at it, and at me. What should I think of my pursuits, if every trivial, thoughtless being could comprehend, or would applaud them; and of myself, if my courage needed levity and ignorance for their allies, or could shrink at their sneer?"—Foster.

CHRISTIAN INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, JULY 4, 1834.

Dissolution of Copartnership.

THE copartnership heretofore existing between the subscribers, under the firm of JOSEPH D. LORD & CO. is dissolved by mutual consent, and all demands due said firm are to be settled with JOSEPH D. LORD who is authorized to receive and settle the same.

P. SHELDON.

Gardiner, June 27, 1834.

The Patrons of the INTELLIGENCER were last week apprised of the dissolution of Mr. Lord's connection with this paper. Having withdrawn from the establishment, its future publication again devolves upon the subscriber. The circumstances which have conspired to bring about this result are of a nature which need not be here related. Suffice it to say, that a chief cause of the recent change of publishers has been the neglect of a large portion of subscribers to comply with the conditions of publication. This will be easily understood when we apprise our readers of the fact that for the last year, barely sufficient money has been collected to pay for the paper upon which the INTELLIGENCER has been printed. And for the current year, more than half of which has passed away, not one sixth of the subscribers have yet paid one cent.

By the terms of dissolution Mr. Lord will collect all the dues for the INTELLIGENCER up to July 1, 1834. All to the subscriber. To save the subscribers from being made remittances for one year, the whole, may be sent to the late or present publisher and credit shall be properly given.

All letters relating to the business concerns of the INTELLIGENCER, should in future be addressed (post paid) to the subscriber at Gardiner.

P. SHELDON.

MAINE CONVENTION.

The meeting of the Maine Convention of Universalists was held in Waterville on Wednesday and Thursday of last week. Though disappointed in not seeing any of our ministering brethren from other States, present on the occasion; and though several Universalist clergymen within the State, were absent,—yet, on the whole, the meeting was an agreeable, harmonious and we trust, a profitable one. Sixteen ministers (including the new licentiates) were present, viz. B. Brimblecom, Bates, Bursley, Fulmer, Gardner, Miller, Richards, Stetson, Stevens, Smith, Young, Chandler, Burr, Rand and Drew. The three Associations were represented by twenty two Delegates. Of the ministering brethren not present, the absence of the following, who were expected, was much regretted,—viz. B. Rayner, Frost, Thompson, Hawkins, Dolloff, Hall, McFarland and Chase. Doubtless these brethren had sufficient reasons for foregoing the pleasure of meeting with the brethren on this Conventional occasion.

The weather, during the session, proved favorable; and though Tuesday,—which was the day for journeying thither, was rainy, still our hearts were made glad by the presence of a good number of worthy lay delegates and brethren from Cumberland, Oxford, Lincoln, Kennebec, Somerset, Penobscot, Waldo and Hancock counties—all the counties, in the State but York and Washington—the extreme western arm and eastern portions of Maine. The Congregations at the house of worship were large, orderly and attentive, the sermons acceptable and the music excellent.

In the Council, the business was transacted with great harmony. That which engaged the deepest interest was the taking of measures to establish an Itinerant Ministry in the State. This subject was committed to a Committee of which Br. Gardner was Chairman; This Committee bestowed much attention to the subject and reported a project which after a few amendments, was adopted with unanimity and zeal. The order taken by the Convention was the appointment of a Board of Directors with power to accomplish the object. We shall speak of the doings of this Board in another article. That it is time something was done to give a new impetus—to speak—to our cause—appeared to be the general conviction. We have thousands of friends scattered through the State, "as sheep having no shepherd," brethren whose hearts are warm, and whose desires are ardent to receive the messengers of truth amongst them. And whilst all the other denominations are active and untiring in their efforts to preoccupy the ground, we are quite in a state of apathy, "laying upon our ears," and looking on to see them prosecute their purposes. We have the materials in Maine, for making the Universalist denomination, the largest, most respectable and efficient one in the State; and all that is wanted is ORGANIZATION and CONCENT OF ACTION. This organization must be had. We say it must be had; and let the brethren respond to the same spirit, and it will be effected. As the means of stirring up their pure minds to a proper zeal and to just views on the subject, the Convention have taken the measures which they have. If sufficient means can be procured, it is proposed to engage several talented, active and faithful clergymen, to go forth,—to explore the State, preach wherever they go, ascertain the wants and prospects of the cause, encourage the brethren, and procure an organization, so that the whole strength may be put into one harmonious system of action. If there are any objections to this course—and we know that those who are predisposed to find them can generally summon them,—we must say, in behalf of the Convention, that every objection which oc-

curred was regarded as minor compared with the great and good object had in view. It was willing to try to overcome the smaller obstacles for the sake of doing good. We hope and trust no friend to Universalism will strive to throw any stumbling blocks in the way; but that all, with one mind and one heart, will vigorously and cheerfully put their shoulders to the wheel, and by the aid of the divine blessing, labor earnestly to push the car of conquest forward. "Onward!" now is the watchword. We are persuaded that if our friends abroad could but catch the spirit which prevailed in Convention, we should see something efficiently done. We should see the cause prosper beyond precedent; our Zion would awake and put on her beautiful garments.

We have three accessions to the ministry, in the persons of B. Chandler, Rand and Burr—brethren of good report, who received the fellowship of the Convention as preachers of the everlasting gospel.

ITINERATING AGENCY.

In the Convention, the Board of Directors of the Maine Universalist Itineracy, had a meeting in Waterville, and was duly organized; the first named on the Committee acting as Chairman, and Rev. Calvin Gardner being elected Secretary. The Board consists of B. Gardner, Brimblecom, Bates, Fletcher, Drew, Gen. McCobb, J. P. Dillingham, Esq. Hon. S. French, and Hon. C. Holland. After a considerable consultation, several votes were passed relating to a system of operation. The Convention itself had suggested the expediency of organizing a State Society in connexion with the Board and the Convention, embracing all the brethren favorable to the object throughout our Commonwealth. This suggestion was accepted, and the basis of a Society proposed, which allows any person to become a member by the payment of a dollar towards defraying the expenses of the Itineracy. It is well known—the fact met the Board in the outset,—that we could not expect to command the time and talents of suitable preachers to travel throughout the State without taking some measures to compensate them. And how should the requisite funds be raised? for without something definite, the Board cannot expect to proceed in making the engagements. Among other means, the formation of a Society, with initiation fees was deemed a respectful and promising way of coming at the object. But what measures shall be taken to lay this subject before the public, so as to engage attention and insure success? The sending out of a Circular, and the appointment of agents in different towns or sections was first suggested and received with favor. On farther deliberation, however, it was thought doubtful whether this would bring the subject sufficiently "home" to excite general and speedy action. We all know that "what is every body's business, is no body's business," and it was more than suspected that the mere sending out of printed circulars and the announcement of Agents, chosen, as many must have been, without previously consulting them and knowing whether they would or could "take hold" of the business, might result in disappointment and defeat. On the whole, the Board, in the determination to do their duty, ventured to take the responsibility of employing an Agent to travel and present the subject to the brethren. Accordingly, an agreement was made on the ground with the Rev. SETH STETSON, who consented to become the Agent of the Board and to go forth devoting all his time for three months to the service of the Board. His operations commenced the next morning. He will travel in various directions, visit the brethren, preach when and where he can, and call the attention of our friends to the establishment of "The Maine Universalist Itineracy." If any thing can be done, this course promises the most certain success. If it fails, we may as well despair of accomplishing the truly christian and noble object which the Convention has contemplated—We do heartily commend Br. Stetson to the favorable reception and the good offices of the brethren whithersoever he may go. He is a venerable servant of Christ, of exemplary life and conversation, above reproach; and as such is entitled to the courtesy, friendship and respect of all people. His main object will be to extend the Society as widely as possible, and to take such other measures as may be deemed judicious for raising the means for the employment of faithful preachers to travel, explore the State and preach. We shall, from time to time, give notice of the places and times of his appointments. By the meetings of the Associations in the Autumn, he will be able to report to the Board what progress he has made, what the prospects are, &c. when definite action can be had, and systematic operations be commenced.

It seems to us this is a case in which we all ought to exercise a little liberality. We must not be too local, nor too selfish in our feelings; but be willing to do something for the promotion of the general cause. The advantage will return to us before long, four fold.

BOWDOINHAM.

We think we may speak according to the true meaning of words when we say our brethren of the Universalists Society in Bowdoinham are now enjoying a revival of religion. Among the means blest for the promotion of this state of things may be reckoned the establishment of meetings every Sunday, even when the minister regularly employed (Br. Bates, who preaches in B. a quarter of the time,) is not present to lead in the public services. Their social meetings are highly interesting and devotional. Large numbers attend—the brethren pray, exhort, sing, read, &c. "It is good for us to be here," is the ejaculation of all who attend. Doubtless the brethren enjoy rich seasons of grace. And they are cheered, frequently, in their meetings, by the presence of professors of religion belonging to other denominations, who cordially unite with them as fellow christians, and take part in the exercises. In this way the spirit of charity, candor and brotherly love is cultivated, which promotes real religion in a happy degree.

We visited the society in Bowdoinham last Sabbath—Br. Fletcher supplying our desk in Augusta—and were rejoiced, not only to meet long tried and most highly valued friends, but specially so to witness their engagedness in religion and their excellent zeal in the Lord. After delivering two discourses, we parted with the brethren on our return home, fervently commending them to God and the word of his grace which is able to build them up in the fruits of the spirit of that heavenly system of truth which they have embraced. God grant them a continuance of zeal, and soon may they see others, around them, born into the kingdom of truth and become participants in their christian joy.

Would to God every Universalist Society in Maine would take an example from the Universalists in Bowdoinham—so far at least as to adopt and prosecute the course they are pursuing. In this case, the blessing of God would be poured copiously upon us, and we should soon witness the good of every name coming to us "as clouds and as doves to their windows."

WATERVILLE COLLEGE.

We never will knowingly state, or be the medium of stating, what is not true; or if, from misinformation or any other accidental cause, we should do so, we hold ourselves ever ready to correct the error when notified of it. There was a remark which we made some weeks ago in relation to Waterville College which we learn was understood to intimate that during the late protracted meeting the exercises at the College were suspended.—We think the remark itself must have been misapprehended; for we never intended to state or to intimate such a fact. If we said the students had returned to their studies, all the absence from those studies which we intended by the remark was, not that the government had suspended the exercises, but that during the protracted meeting many students had—from some cause—neglected their studies to go after the meetings, and that those meetings being over they had returned to their duties. It is a fact, which should be mentioned to the credit of the Faculty, that during the protracted meeting, the work of instruction continued as usual, so that none, but such as chose to be absent, were obliged to suspend their studies.

A. C. THOMAS AND THE BAPTISTS.

Br. Thomas the Evangelist, has lately had a gospel encounter with the Christian Gazette, a Calvinistic Baptist paper in Philadelphia. It seems that the Gazette undertook, a short time before, to tell a story about a Universalist clergyman in the State of New York—without giving names, places or dates,—who on being told by an autodox professor that if he would convince him (the professor) of the truth of Universalism, he would straitway go and kill himself and his family. The Universalist, as the story tells, being struck with horror at this protestation, besought the professor not to commit such a fatal deed, frankly warning him that if he did he would certainly go to hell. As this story was a slander upon the whole Universalist ministry—since it represented them as being hypocrites, by teaching what they did not really believe, Br. T. steps up to editor Cushman, with a communication in his hand, and personally calls on him to furnish the name of the Universalist minister in the State of New York, the name of the autodox professor, the place where, the time when, &c. the circumstances took place; whereupon the Rev. editor became mum and must have time to consider the subject. Being pressed, however, on points of honor, personally by Br. T. he at length felt compelled to publish the communication, accompanying it with remarks, but not accompanying it with the names, dates, &c.—the proof was wanting, and he doubtless knew it. To these remarks Br. T. rejoins in the Messenger, proposing a discussion on the merits of Universalism through the columns of the Gazette and of the Messenger; for says Br. T. "I very much desire to address the Baptist denomination through the

columns of the Christian Gazette." Br. T. is now addressing the Presbyterian denomination through the columns of the Philadelphia, and we wish he might contrive some way to be heard through the organs of every limitarian denomination in the country. But, our word for it, the Gazette will not hazard a controversy on equal terms with Br. T.

NEW SOCIETIES.

About thirty or forty brethren in North-Yarmouth, Me. have associated together and become legally organized as a Universalist Society—a great provocation to the autodox in that place, who, hitherto, have had unlimited and undisputed sway there. We learn, also, that the frame of a meeting house, for the use of this Society, was raised two or three weeks ago.

A Society of believers in the manifold grace of God has been organized in Thornton, N. H. Br. Adams says its numbers are few, but the members are strong in the faith and determined to persevere. Well, they will succeed then; and perseverance in a few will accomplish more than an host who are lukewarm.

We perceive that the Independent Messenger quotes what Abner Kneeland says in his Investigator, to show that Universalism as taught—not by Rev. Adin Ballou, but—by Rev. Thomas Whittemore, is of a demoralizing and licentious tendency. We hardly think it appears politic for the Messenger to fraternize—as Alex. Campbell would say—with the Investigator; at least, the christian public will scarcely look to Abner Kneeland for warnings against the licentious tendency of other doctrines.

MAINE CONVENTION.

Minutes.

The Maine Convention of Universalists met at Waterville, June 24th, and after uniting in fervent prayer with Br. Stetson, proceeded to organize the Council by choosing, 1. Br. Wm. A. Drew, Moderator. 2. Br. Geo. Bates, Clerk. 3. B. C. Gardner, A. Lyon, J. K. Fulmer, H. Curtis, and S. Winchester, a committee to make arrangements for the public services during the session. 4. B. S. Stetson, D. T. Stevens, and J. Gower a committee to ascertain and report the Roll of this Council.

Adjourned to meet to-morrow morning at 8 o'clock.

Wednesday morning, June 25, 1834.

Met according to adjournment. Prayer by Br. G. Smith.

1. The committee chosen to ascertain the roll of the council, reported the following names:

Y. C. & O. Association. James Bean, Nath'l Bennett, Moses Buck, Joseph Lufkin, and Levi Hubbard.

Kennebec. Hugh Curtis, Alpheus Lyon, John Carver, Moses Butterfield, Nathan Sawteel, Nath'l Rice, Parker Sheldon, Samuel Eastman, Joseph Philbrick.

Penobscot. James Gower, Seba French, S. Winchester, Amariah Mero, A. Sprague, Ebenezer Stevens, E. Cobb, Royal Copeland, Denny McCobb.

2. Chose Br. Geo. Bates standing Clerk of the Convention.

3. Chose B. S. Stetson, B. Bursley, J. K. Fulmer a Committee on applications for license and ordinations during the session.

4. Chose B. Wm. Frost, Geo. Bates, and Henry Hawkins a Committee of Fellowship and Discipline for the ensuing year.

5. Chose B. W. A. Drew, S. Brimblecom and A. A. Richards a Committee to advise with Societies during the year.

6. Received and Read a Report from a conference held at Minot, June 4, 1834.

7. Voted to raise a Committee of seven to take into consideration so much of the above named Report as relates to an Itinerant Ministry, and Report to the Council as soon as may be.

8. Chose B. C. Gardner, Seth Stetson, B. Bursley, Seba French, Nath'l Bennett, Alpheus Lyon, Joseph Lufkin and S. Winchester said Committee.

9. At the request of Br. Calvin Gardner, he was cordially and unanimously received as a Member of this Convention.

10. At the request of the Clerk, Br. Bursley was chosen Assistant Clerk.

11. Voted to adjourn, to meet at this place at 4 o'clock, P. M.

Met according to adjournment. Adjourned to meet at this place at 8 o'clock to-morrow morning.

Thursday morning.

Met according to adjournment. Prayer by Br. A. A. Richards.

1st. The Committee to whom was referred the subject of an Itinerant Ministry, reported as follows:

1. Resolved, That it is expedient to institute, within the State of Maine, and subject to the Maine Convention of Universalists, an Itinerant Ministry.

2. Resolved, That a Committee be chosen, consisting of nine, five of whom shall constitute a quorum for doing business, to superintend the concerns of the Itineracy, and who shall make an annual report to the Convention of their doings, and of their existing circumstances and future prospects.

3. Resolved, That the said Committee shall have the power of adopting such rules and regulations in relation to the organization of Societies, and take such measures for procuring a Preacher or Preachers whom they may consider qualified for the promotion of the object in view, as they may deem advisable.

4. Resolved, That the Convention authorize the Committee, for the purpose of obtaining sufficient funds to carry the above Resolutions into effect; to solicit aid from individuals and Societies already formed, and to adopt such other measures tending to the same object, as may, from time to time, be deemed advisable.

5. Resolved, That the Committee authorized by the 2d Resolution shall hold their offices during the pleasure of the Convention, and that in case any vacancy occur during the recess, said Committee shall have the

power of filling the same, subject however, to the approval or disapproval of the Convention at its next annual meeting. Voted to accept the above Report.

2d. Chose B. W. A. Drew, George Bates, C. Gardner, N. C. Fletcher, S. Brimblecom, Seba French, D. McCobb, J. P. Dillingham and Cornelius Holland, said Committee.

3d. Resolved, As the sense of this Convention that it is expedient for the Committee provided for in the 2d Resolution, to take into consideration the propriety of forming a Society for the promotion of an Itinerant Ministry within this State, and to Report soon as may be.

4th. The Committee on applications for license and ordination reported, That there are in favor of continuing the licenses to Br. Gibson Smith, and Elihu B. Averill; and of granting licenses for one year to Br. Charles Burr, Luke P. Rand, and Abel Chandler. And they also recommend that the Convention advise the several societies with whom Br. Joel Miller labours to take the proper method for his ordination within the limits of said Societies, during the recess of the Council.

Adjourned to meet at this place, at 10 o'clock, P. M.

Met agreeable to adjournment.

The following presented by Br. H. C. Stetson of Bowdoinham, was unanimously adopted:

Resolved, That this Convention continue to take a deep and lively interest in the cause of pure and holy temperance. We regard the use of ardent spirits as one of the worst plagues of a sinful world; as tending to produce an unnatural appetite; to excite disorders and riot; to excite an unbecoming strength of passion; and to familiarize the mind to scenes of sensuality and brutal indulgence. The only safe principle, therefore, we think, which can be adopted, is that of total abstinence, except for medical purposes; and we entreat every friend of God and well wisher of the human family, to exert his influence by precept and example, and by united efforts to persuade his fellow men to guard against this prolific source of misery; and to cultivate to the utmost degree the godly virtue of pure and genuine temperance.

2d. Voted, That when we adjourn, we adjourn to meet in Bowdoinham on the last Wednesday and Thursday of June 1835.

3d. Voted, That Br. Geo. Bates be requested to prepare the Minutes of this Council, and accompany the same with a Circular Letter for publication in the Christian Intelligencer.

4th. Voted, That the thanks of this Council be tendered to our brethren in Waterville for the generous provision they have made for us, and the cordial kindness they have shown us during this session.

5th. Voted, To take up a contribution on this occasion for the benefit of our work and highly esteemed Br. Elihu B. Averill, who for some months past has been confined to a bed of sickness.

6th. Voted, That the money so raised be transmitted to him by Br. Jacob K. Fulmer.

7th. Voted, That the thanks of this Council be tendered to the Moderator for the dignified and impartial manner in which he presided over the deliberations of this Council.

8th. After uniting with Br. S. Brimblecom in devout thanksgiving and prayer, Adjourned.

W. A. DREW, Moderator. GEORGE BATES, Clerk.

Order of Exercises.

Wednesday morning, June 25.

1. Reading the Scriptures by Br. W. A. Drew. 2. Voluntary by the Choir. 3. Prayer by Br. W. A. Drew. 4. Sermon by Br. S. Stetson, Heb. i. 1. 5. Prayer by Br. B. Bursley.

Afternoon.

1. Prayer by Br. George Bates. 2. Sermon by Br. S. Brimblecom, St. Luke xx. 36. 3. Prayer by Br. A. A. Richards.

Evening Service.

1. Prayer by Br. N. C. Fletcher. 2. Sermon by Br. J. K. Fulmer, Ps. cxxxviii. 3. Prayer by Br. Gibson Smith.

Thursday morning, June 26.

1. Prayer Br. S. Stetson. 2. Sermon by Br. N. C. Fletcher, Ps. viii. 3. Prayer by Br. D. T. Stevens.

Afternoon.

1. Prayer by Br. S. Brimblecom. 2. Sermon by Br. G. Bates, Matt. v. 15. 3. Prayer by Br. Calvin Gardner.

Ministers Present.

Samuel Brimblecom, Westbrook; Barnabas Bursley, Sangerville; George Bates, Turner; William A. Drew, Augusta; Nathan C. Fletcher, Thomaston; Jacob K. Fulmer, Dover; Calvin Gardner, Waterville; Joel Miller, Canaan; Amos A. Richards, Parkman; Seth Stetson, Durham; Gibson Smith, Union; David Thurston, Stevens, Turner; Daniel Young, Acron.

Licensed at this Session.

Charles Burr, Mercer; Abel Chandler, Parkman; Luke P. Rand, Canaan.

Circular Letter.

To all the Churches and Societies within the Maine Convention of Universalists, to all believers in a world's redemption, to all salvation; and to all who love our Lord Jesus Christ in sincerity, wherever scattered abroad:—

BELOVED BRETHREN—Under the kind auspices of that glorious and merciful Being who hath called us out of darkness into the marvellous light of the gospel, we have enjoyed the high privilege of assembling more in annual Convention. Our hearts beat in unison, and truly we partook of "the feast of reason and the flow of soul."

We were greeted by our worthy brethren in Waterville with the most lively and heartfelt expressions of christian affection and brotherly love, and by their affectionate kindness and attention to all our wants they gave us a clear and practical demonstration of the doctrine they profess and cherish. We shall long remember the warm hearts and ready hands of our brethren and sisters in that place; for they have made a deep impression upon our hearts; and we hope we shall ever feel to invoke upon them the richest of heaven's favors.

The business in Council was transacted with unusual harmony and despatch. The delegation was nearly full, and but one spirit seemed to pervade the body. That spirit

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was "the spirit of love and of a sound mind," and all seemed anxious to move on in the glorious cause in which we are mutually engaged, having UNION and PERSISTENCE as their watchword. No sort of bitterness was permitted to spring up among us to mar our peace or to disturb our joys. In consulting upon the best means to advance the Redeemer's cause in our midst, and to promote our individual and collective growth in grace and the knowledge of the truth, all seemed desirous of being guided by wisdom from on high, and all felt a determination to press forward in the discharge of every duty devolving on them as disciples of the meek and merciful Jesus.

Our public exercises in the temple of devotion were attended by a numerous congregation who came from the east and west, and from the north and south, and they had the high felicity to sit down with Abraham and Isaac and Jacob in the kingdom of God. Our souls were there refreshed by the bread of God which cometh down from heaven and giveth life to the world; we drank copiously from "the river of God which is full of water;" and we believe all could adopt the language of Peter at the transfiguration of our Saviour, "Lord it is good for us to be here!"

The evidences of Christianity drawn from the records of Moses,—the practices of God's ancient covenant people,—the miracles of Moses, the prophets and of Christ, were exhibited before us in a masterly manner by our elder brother, as the foundation of our faith and practice. In connection with these evidences we were affectionately and faithfully exhorted to listen and obey the voice of God which is sounded in his holy word, that we may derive those spiritual advantages and pure joys which are the portion of the obedient children of God. We were next taught from the sacred record that in a future world, which is brought to light through the gospel, the whole family of man are to be "the children of God," being the children of the resurrection. A sinless state of perfection and glory was earnestly contended for as the destiny of the whole intelligent creation of our God.—We had an exhibition of the character of our heavenly Father as the fountain of all goodness; and the duties and obligations of mankind were deduced therefrom. We were shown that man, by virtue of that spirit which emanated from God, is destined to a continued and evergrowing advancement in the knowledge and enjoyment of his Maker; and that all the dispensations of a just and holy God were designed to perfect his creatures in that righteousness which is the crowning glory of the heavenly state. And finally we were taught the necessity and importance of vigilance and activity in our christian profession and walk; that we should not "light a candle and put it under a bushel, but on a candlestick that it may give light to all that are in the house."

Our hearts were gladdened by the excellent performances of the Choir belonging to the Universalist Society in Waterville under the direction of Doct. James W. Ford. We do not recollect that we ever heard music of a superior character in the State.—We believe there was but one sentiment in that crowded assembly on this subject. The devotional feelings of all were materially assisted, and we were wafted as it were to the throne of God, and prepared in a measure to unite with Cherubim and Seraphim in shouting the high praises of the King Eternal.

By returning to the minutes it will be perceived that the subject of an Itinerant Ministry came before the Council. This subject has for the last two years engaged much of the attention of both ministers and laymen throughout the State; and we found by the representations of the Delegates that the Universalist public had a strong desire for its establishment. Here we were confident the time had arrived when something should be attempted to meet the wants of a large and respectable class of our brethren. But in the interchange of our views there were many difficulties presented which we should rejoice to see overcome; among which may be mentioned the unorganized state of most of our Societies. It seemed important that Societies be legally organized in every town where there are any considerable number of Universalists; and that those Societies should concentrate all their energies for the promotion of this object. We sincerely hope our brethren every where will give this subject a serious consideration, that we may arise from our lethargy and commence a new era in the history of our heaven-born sentiments. As the organ of the Convention a committee of nine was raised for this purpose; and it may not be improper in this place to state, that subsequent to the adjournment of the Council, this committee held a session and organized the Board. They resolved in favor of forming a "Society for the promotion of an Itinerant in the State of Maine," and provided to form said Society.

By the Constitution of this Society each member is required to pay the sum of one dollar as an initiating fee. This method we were confident would not only obviate the difficulties above alluded to, but meet the cordial approbation of the friends of the measure throughout the State. Every member of the Committee present on the occasion, together with some others, united in society relation and complied with the requisitions of the Constitution; and said committee contracted with an able and experienced ministering Brother to act as Agent for the Society for the term of three months. The Board of Directors adjourned to meet at Turner on the 20th of August next, when we trust the experiment will have been sufficiently tested to enable its friends to judge of its ultimate success.

It will also be perceived that the Council thought it proper to pass a Resolve expressive of their views on the all-engrossing subject of Temperance. We are happy in being able to state that this Resolve passed with great unanimity. Universalists must ever feel a deep interest in this cause; for they are taught "by the grace of God which bringeth salvation to all men, to live soberly, righteously and godly, in this present world." It is a matter of peculiar satisfaction to us, that the first ecclesiastical Council which discontinued the use of ardent spirits was the "General Convention of Universalists for the New England States and others."

Three young men were licensed as preachers of the everlasting gospel. We bid them a cordial welcome to the joys and sorrows, to the crosses and crowns of the ministry of reconciliation. We commend them to the fraternal regard of our extensive brotherhood, earnestly beseeching the Lord of the harvest to guide and direct them in their arduous labors, and to make them able and faithful ministers of the New Testament.

Brethren—Let us be united—let us love one another with pure hearts—let us "go on unto perfection"—let us ever pray "Thy kingdom come, thy will be done on earth as it is in heaven." Amen.

Per Order, GEORGE BATES.

Will Br. Rayner have the goodness to publish the Minutes of this Council and the Circular Letter in the Christian Pilot.

Also, Will Br. Fletcher do the same? ED.

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, JULY 4, 1834.

THE SEASON.—Vegetation amongst us in general, is backward. The damp, cold weather has proved adverse to some crops. Grass, however, looks well; grain and potatoes promise much, and the prospect for fruit was seldom better. The Oxford paper thinks there will be little or no corn raised in that vicinity this year. We know not how it may be elsewhere, or with others; but speaking "on our own hook," we can say that we have a small field of corn—as much as any editor can expect to have—enough to supply the purposes of a family for a year, which is knee high on an average as it stands in the field, or garden. Stretched up the entire length of the stalk, it measures rising three feet—pretty fair for an editor this season "down east."

Appointments by the Governor.

Amner B. Thompson of Brunswick, has been appointed Adjutant General in place of Joseph Sewall, resigned.
George W. Stanley of Winthrop, Sheriff of Kennebec County, in place of Hon. Benjamin White, deceased.
Charles Fox of Portland, Reuel Williams of Augusta, and Wm. Emerson of Bangor, Commissioners of Internal Improvements.

Andrew Stevenson, recently speaker of the House, and nominated by the President as Minister to England, has been rejected by the Senate by a vote of 23 to 22.

Roger B. Taney, nominated as Secretary of the Treasury, was also rejected, by a vote of 28 to 18.

Benjamin F. Butler, nominated as Attorney General, was confirmed.

Hon. John Forsyth, has been nominated by the President, Secretary of State, and Hon. Levi Woodbury, Secretary of the Treasury.

From the Wiscasset Intelligencer.

On Tuesday night last at about eleven o'clock, a fire was discovered in the Book-store in front of the Intelligencer Office.—Before water could be procured or our citizens alarmed, the flames were rushing rapidly through the front of the building.—There were very fortunately two of our citizens in the neighborhood of the Office who discovering the light, repaired instantly to the building and ascertained that it was on fire, immediately alarmed our village, upon which with the accustomed readiness and activity of our citizens they repaired to the scene of desolation occasioned by the ravages of the destructive element and by the judicious and timely exertions of our fire companies and the individuals employed in lines conveying water to the engines and others contending with the fire in its immediate vicinity—the fire was extinguished without injury to the adjacent buildings, and without consuming the building in which our office was kept. The interior was much injured. The property in the Book Store was wholly destroyed and considerable of the Type was melted. The loss of Books, Stationary, &c. is estimated at about \$500. No insurance.

How the fire originated we cannot ascertain but think it might have been occasioned by a spark from the candle falling among a lot of cotton rags in the corner of the Book Store.

Congress.—In the Senate, on Thursday week, the joint resolution to rescind the resolution for adjourning on the 30th June, was taken up. It was resolved to fill the blank with the 7th July, which was agreed to.—The resolution, as amended, was laid on the table.

Edward D. Ingraham, has been appointed by the President, with the advice and consent of the Senate, a Director of the Bank of the United States.

The Steamboat Bangor was to have left New-York on Saturday last for Boston, to commence running between Bangor and Boston. It is said her engine works admirably.

Herrick & Rice, of the Maine Free Press, propose to publish an anti-masonic paper in Bangor, to be called the Penobscot Freeman.

The U. S. frigate Potomac was taken into the dry dock at Charlestown on Friday.

Vessel Sold.—The Schr. Josephine, burthen 89 tons, built at Wells, Me. seven years old, sheathed one year since, well found, with two chain cables, and full inventory, &c. was sold yesterday by John Tyler, for five hundred dollars.

Mr. Stevenson (the Ex-Speaker) is very ill,—so much so that his life is in danger.

Flour continues low. Sales at \$4.50 were made at Alexandria, 19th inst.

A message was transmitted to Congress by the President of the United States, communicating official information of the unfortunate accident at Toulon. It appears that three of the guns of the frigate United States had been inadvertently left shotted, all of which were discharged during the salute, and most of them directly into the French ship of the line Suffren, by which two men were killed, and two wounded.—The President recommends to Congress that pensions be authorized for the families of the unfortunate victims of the accident. *Nat. Intelligencer of June 19.*

Frigate Constitution. This vessel, which was placed in the Dry Dock at Charlestown about a year ago, has been thoroughly repaired, and was on Saturday last withdrawn from the Dock in the presence of a large body of spectators.

THE MORMONS. Difficulties are again anticipated between the Mormons and the citizens of Jackson county, Missouri. A letter from Independence, under date of 21st May, says "The people here are in fearful expectation of a return of the Mormons to their old homes. They have heard that a reinforcement is coming from Ohio, and that as soon as the Sante Fe Company of Traders leave, the Mormons will recross the river from their temporary residence in Clay county, in which event much blood will be shed. It is not to be wondered at, that they have chosen this as the 'promised land,' for it is decidedly the richest in the state." A merchant of Independence has, we understand, given orders for a piece of artillery to be sent to him immediately, to be used in defence of his property. The Mormons are now on their way from Ohio.—*U.S. Gazette.*

The arrival yesterday of the *Josephine*, from Ireland, was quite an unexpected circumstance. This ship formerly sustained a high reputation, and was considered one of the fastest sailers out of this port. In December 1832, she was wrecked in Donegal Bay, where she laid nearly buried in the sand for about fifteen months, and was considered as totally lost. In a heavy gale and very high tide last spring, she was driven from her bed upon a potato field near the beach. In this situation after being stripped of her copper, she was observed by an American Captain, who finding that her frame was sound, purchased her as she lay and employed workmen at 60 each per day, to dig a canal in which he could convey her to the sea.—The workmen had only just completed this canal, when another high tide fortunately arose, and swept the ship into deep water. She was then taken to Sligo, repaired, and has safely arrived again at her original home. *N. Y. Mer. Advertiser.*

In Roxbury, Mass. on the 23d ult. a respectable young man put a period to his existence by shooting himself through the head with two pistols. He took tea at the house of a relative, and appeared quite as well as usual. Afterwards he went home, took a pair of pistols and retired to a pasture a short distance from the house of his mother, where the fatal deed was committed. He must have died immediately, from the appearance of his head when discovered several hours afterwards. A letter addressed to his mother was found in his pocket, in which he stated the cause of his rash conduct. It appears he was in ill health, did not expect to get better, and was disgusted with the world.—*Boston Gazette.*

A school-master in Worcester county, who obtained his certificate of qualification, by fraud, misrepresentation and falsehood, and who proved to be habitually intemperate, has been judged by the Supreme Judicial Court, not to belong to that class of laborers who are worthy of their hire."

The annual session of the New England Methodist Conference was held at Webster last week. Stations were assigned to the preachers. The Rev. E. K. Avery, at his own request, was not assigned to any station.

A family in Franklin County is laboring under much anxiety on account of a son that is insane, and has, for almost three years, been roaming (as they have cause to suppose) in this and the adjoining N. E. States. His name is Daniel Kendal Fish, twenty-four or five years old, of middle size, and firm, stout frame. His native town is Wendell, Franklin county, Mass.

Figs.—Mr. Leonard, gardener to the Hon. John Lowell of Roxbury, has produced this season "full grown and delicious flavored Figs," equal to any grown in a more genial climate.

Bishop Chase, who was the founder of Kenyon College, in Ohio, and afterwards resigned, is now engaged in the founding of a Church and school in St. Joseph, Michigan, for the benefit of Episcopalians. The Bishop is very zealous in every thing he undertakes.

French Claims.—Extract of a letter from Washington, dated June 20th: "A decision, which the Board of Commissioners has determined upon, will destroy the hopes of many claimants—that is, the whole class of *Brigand cases* (St. Domingo Claims) will be rejected. This decision strikes off about three and a half million of dollars; and other claims of various descriptions, to a large amount, will, I expect share the same fate."

Valuable Improvement.—The Georgia Journal mentions Broyle's safety drop, by which the traces and breastings may be disengaged from a carriage, either by the driver or any passenger, in an instant, and with the utmost ease and certainty. The possessor of such a convenience experiences its value, though his horses never should take fright, in the continual assurance of safety and security.

The Rev. John N. Maffit has been appointed Professor of Eloquence in La Grange College, Tennessee.

Emigrants at Quebec. To the 18th of June, 1833, there arrived at Quebec 334 vessels, bringing steerage passengers to the number of 7,866. To the 12th of June, ult., the same number of vessels arrived, bringing 12,659; making an increase of 4,793 over the last season.

The Journey from New York to Philadelphia, nearly 100 miles is now performed in only six hours.

There is a woman living in Stockport, England, who was cutting a new set of teeth at the age of ninety-nine.

The President has issued orders directing the several military and naval stations to observe honors in relation to the decease of Lafayette, such as were observed when Washington died.

The Poles in Philadelphia have resolved to wear crape for six weeks, as a mark of respect to the memory of Lafayette.

Crime and its Consequences. A Foucher, Jr. guilty of extensive forgeries at New-Orleans, and whom it was supposed had escaped, it appears committed suicide. When found by a party of negroes, his body was in a state of decomposition, supposed to have been dead some days. He had shot himself through the head.

The Detroit Jail on the 17th inst. was without a tenant.

The Battle of Bunker Hill was celebrated at Ipswich, in a novel and delightful manner. A number of young men raised a subscription, and invited all the old soldiers of the Revolution in the town to partake of a collation. The number present was twenty-seven. The aggregate of their ages upwards of 2100; thus making the average age 80.—Nine were present at the battle of Bunker Hill. The old soldiers were in excellent spirits, and delighted with the kindness and respect shown them by the young men.

Cure for Thirst.—Of boiling soft water take three quarters, and of fresh tamarinds one quarter—put them together in an earthen jar for three or four hours—strain off the liquor—bottle it, and in about four weeks it will be fit for use—and a wine glass full of it in hot weather is one of the most agreeable, healthful nectars, and extinguishers of thirst ever discovered.

Major Wm. Tell Poussin, aid-de-camp of Gen. Bernard, and an Engineer of the first order, has published in Paris a comprehensive work on the Public Works (Internal Improvements) executed by the General Government of the United States from 1824 to 1831. Major Poussin was the constant companion and auxiliary of Gen. Bernard in that whole period, while the General was in our engineer service.

The State of Virginia has published proposals to borrow \$100,000, for 20 years, in various sums, authorized by the acts of the Legislature of the State—interest to be paid semi-annually.

The Grand Jury of Nashville, Tenn. have found a bill against Gen. Mabry for shooting with an intent to kill; he is held under \$10,000 bail, to await his trial as soon as it is reduced to a certainty whether the wounded man, Nelson, lives, or dies.

A Difficulty.—"You have only yourself to please," said a Benedict to an old Bachelor. "True," replied he; but you cannot think what a difficult task I find it."

A whale, more than sixty feet in length, of the fin-back species, was towed into Gloucester harbor on Monday morning, by a fishing vessel. It had apparently been dead for some time.

Outre Mer.—Messrs. Lilly, Wait & Co. have just published No. 2 of these sketches beyond the sea, from the pen of Professor Longfellow. To those who have read the first number it will be only necessary to say that this is in no way inferior in purity of style, beauty of description, and natural delineation of the objects and scenes portrayed. The typographical execution is beautiful.—*Boston Gazette.*

Steamboat Curiosity.—The Buffalo Journal says, a little boat called the Caroline, came into harbour a few days since, which was built in South Carolina, made her way through Quebec, &c. here, and is bound we understand, for the Mississippi, through the Lakes.

Skinless Oats.—A new species of skinless oat, imported from Rotterdam, but coming originally from a remote district of China, has lately been introduced in England with success, and appears to agree with the climate. Both the produce and quality are said to be superior to any grain hitherto grown in that country, and so nutritious is it, that one peck, as horse corn, goes further than three pecks of common oats.

FOURTH OF JULY.

The citizens of Gardiner and vicinity, are informed that the GARDINER UNION TEMPERANCE SOCIETY intend celebrating the 4th of July in a manner consistent with the principles of their association. It is expected that an Address on the occasion will be delivered at the Church, by the Hon. WILLIAMS EMMONS of Augusta, after which the Society, and such others as may choose to join them on the occasion, will dine at the Gardiner Hotel. The citizens of this and neighboring towns are respectfully invited to unite in this celebration.

The following is the order of procession as directed by the Marshal.

ESCORT,
Band,
MARSHAL,
Executive Committee of Gardiner Temperance Society, acting as Committee of Arrangements,
Members of the Society,
President and Vice President of the Society,
Secretary and Treasurer,
Clerk and Treasurer of town of Gardiner,
Selectmen of the town of Gardiner,
Soldiers of the Revolution,
Reverend Clergy,
Vice Presidents of the day,
President of the day and reader of the Declaration of Independence,
Marshal, ORATOR & CHAPLAIN, Marshal,
Subscribers to the Dinner,
Citizens generally.

The procession will be formed at the Gardiner Hotel at 10 o'clock, A. M.

The following Hymn, selected for the occasion, will be sung during the services.

HYMN, L. M.
1. Salvation doth to God belong,
His power and grace shall be our song;
From him alone all mercies flow,
He alone subdues the foe!
2. Then praise this God, who bows his ear
Propitious to his people's prayer;
And though deliv'rance he may stay
Yet answers still in his own day.
3. O may this goodness lead our land
Still saved by thine Almighty hand,
The tribute of its love to bring
To thee, our Saviour and our King;
4. Till every public temple raise
A song of triumph to thy praise;
And every peaceful, private home
To Thee a temple shall become.
5. Still be it our supreme delight
To walk as in thy glorious sight;
Still in thy precepts and thy fear,
Till life's last hour to persevere.

Appointments.

The Editor expects to preach next Sunday in the new Church at West Waterville; in a week from next Sabbath, he will supply Br. Gardner's desk in Waterville; and on the following Sunday he expects to exchange with Br. Brimblecom of Westbrook.

Br. G. Bates will preach in Bowdoinham in four weeks from next Sunday, being the 1st Sunday in August.

Br. D. T. Stevens will preach in the Town-house, in Leeds, next Sunday.

MARRIED.

In Waterville, on Monday last, REV. CALVIN GARDNER, Pastor of the Universalist Society in that town, to MISS JULIA ANN, daughter of J. Hasty, Esq. In Turner, on the 19th ult. by Rev. G. Bates, Mr. Isaiah Leavitt, Jr. of Turner, to Miss Nancy Waite, daughter of Mr. Francis W. of Peru.
In Turner, by Rev. G. Bates, Mr. Sylvester S. Whitman of Turner, to Miss Nancy M. Waite, daughter of Mr. Ebenezer W. of Livermore.
In Orono, 12th inst. by Nathaniel Wilson, Esq. Mr. James Spencer to Miss Ann W. Decker, all of Orono.
In Abbot, on the 17th inst. Mr. Josiah S. Witherell, to Miss Sarah G. Moore of the former place.
At Hopkinton, Warren Co. Ohio, June 3d, by Rev. Jos. Graham, Servetus Tufts, Esq. merchant, formerly of Wilton, Me. to Miss Emily, youngest daughter of Moses Dudley, Esq.
In Eastport, Mr. Thomas B. Vincent, of St. John, to Miss Sarah Ann Studley.
At Shutesbury, Deacon Oliver Dutton, of Ludlow, aged 73, to Miss Phoebe Power of S. aged 70 the day of her marriage.

DIED.

In Sumner, on Sunday the 15th inst. Mrs. Ruth wife of Capt John Barrett, aged 42.
In Vassalboro', Mrs. Mary Jane, wife of Mr. William W. Stuart, aged 28.
In Litchfield, April 20th, John Neal, aged 61.
In Norridgewock, on Monday, the 17th inst. Eliza Jane, daughter of Artemas Heald, E. q. aged 9 years.
In Abbot, on the 1st inst. Keziah J. only child of Mr. Pearl Martin, aged 10 years. Also, on the 3d inst. Mr. John M. Edes, aged 40.—He was a virtuous and worthy citizen—he lived respected and died much lamented.
In Augusta, on Monday evening, Reuel W. Dutton, aged 16, son of the late Dea John Dutton. He was baptizing in Jones' Mill pond, two miles from the village, with some other boys, when, by some accident he was drowned. His body was recovered in a short time, but could not be restored to animation.
In Wiscasset, on the 20th inst. Mrs. Sarah, widow of the late Mr. Hopewell Delano, of Woolwich, aged 72.
In Milo, May 23d, Mr. Charles Haskell, aged 30 years. Brother Haskell lived an exemplary life, and died in full faith in the salvation of all mankind. The loss occasioned by the death of this worthy man, will long be realized by his wife and only child, and by the religious society of which he was a member. Com.

MARINE JOURNAL.

Port of Gardiner.

Date	Arr.	Schr.	Post Boy	Perry	Warren	R. I.
June 22	Arr.	schr.	Post Boy	Perry	Warren	R. I.
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28	"	"	"	"	"	"
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17						

LINES FOR A CHILD.

"Suffer little children to come unto me, and
bid them rest, for of such is the kingdom of heaven."
What blissful sound above;
It falls so gently on my ear,
It melts my soul with love.
Tis not the harsh, discordant voice,
Of wrath or slavish fear,
That bids my infant heart rejoice,
And dries the falling tear.
No, 'tis the Saviour meek and mild;
I know his voice full well;
He loves to hear the little child,
His loving kindness tell.
Suffer these little ones to come,
Forbid them not, he cries,
For such his blood most freely runs;
Of such his kingdom is.
Then time my heart, prepare my tongue;
O teach my lips to sing,
And let me chant a joyful song,
To my Redeemer King.

[From Parley's Magazine.]

THE DOG.

"He will not come," said the gentle child,
And she patted the poor dog's head,
And she pleasantly call'd him and fondly smiled,
But he heeded her not, in his anguish wild,
Nor rose from his lowly bed.
'Twas his master's grave where he chose to rest,
He guarded it night and day,
The love that glowed in his grateful breast,
For the friend who had fed, controlled, cared,
Might never fade away.
And when the long grass rustled near,
Beneath some host's wing tread,
He started up with a quivering ear,
For he thought 'twas the step of his Master dear,
Returning from the dead.
But sometimes, when a storm drew nigh,
And the clouds were dark and fleet,
He tore the turf with a mournful cry,
As if he would force his way, or die,
To his much loved Master's feet.
So there, through the Summer's heat he lay,
Till Autumn's nights grew bleak,
Till his eye grew dim with his hope's decay,
And he pined, and pined, and wasted away,
A skeleton gaunt and weak.
And oft the pitying children brought,
Their offerings of meat and bread,
And to coax him away to their homes they sought,
But his buried Master he ne'er forgot,
Nor strayed from his lonely bed.
Cold Winter came, with an angry sway,
And the snow lay deep and sore,
Then his moaning grew fainter day by day,
Till close where the broken tomb-stone lay,
He fell, to rise no more.
And when he struggled with mortal pain,
And Death was by his side,
With one loud cry that shook the plain,
He called for his Master,—but all in vain,
Then stretched himself and died. L. H. S.

From the Trumpet.

DR. PRIESTLY'S DEATH.

It is very well known, to those acquainted with the writings of Dr. Joseph Priestly, that he was, in the latter part of his life, a decided believer in the eventual salvation of all mankind. After his removal to this country, he delivered a course of lectures on revealed religion, in the Lombard Street Universalist Church in the city of Philadelphia, which were attended by John Adams, then Vice President of the United States, and many other eminent men. At the close of these lectures he gave one sermon on the particular doctrine of Unitarians. He concluded this sermon "by giving his assent in the fullest manner, to the opinion of the final happiness of all the human race, maintained by the minister and congregation in whose place of worship he delivered this discourse." To use his own words,—"Having given this account of my faith with respect to articles of the greatest secondary importance, I shall take the liberty (especially as I have been indulged with the opportunity of pleading what I believe to be the cause of truth in this place) to express my concurrence with the minister and congregation worshipping here, in their opinion concerning the final happiness of all the human race, a doctrine eminently calculated to promote alike gratitude to God, and consequently every other virtue; and since this doctrine is perfectly consistent with the belief of the adequate punishment of sin, it is far from giving any encouragement to sinners." See *Discourses on the evidences of Revealed Religion delivered in the church of the Universalists at Philadelphia, 1796*. In the summary of his religious opinions, appended to his auto-biography, the following account is given of his faith in Universalism.

"He rejected the horrid criterion of Calvinistic Theology, the doctrine of election and reprobation, and its concomitant, the eternal duration of future punishment. Indeed, he had no notion of punishment as such in the common acceptance of the term. The design of the Creator in his opinion, was the ultimate happiness of all his creatures by the means best fitted to produce it. If pain and misery be the consequence of vice, here or hereafter, it is nevertheless an instance of God's fatherly kindness toward the creature who suffers it, because that suffering is absolutely necessary to eradicate the dispositions that obstruct the progress of improvement in knowledge and virtue, and close all the avenues to real happiness. Punishment therefore, is not inflicted with the slightest tincture of revenge, but as a necessary means of qualifying the sinner for a better state of existence, which his present propensities disqualify him from enjoying. It is not the effect of anger in an irritated and avenging tyrant, as the abominable tenets of orthodoxy would induce us to think of the Deity, but it is the *medicina mentis* administered for our good by the Physician of souls. Nor have we any reason to believe that it is greater in degree, or longer in duration, than is necessary to produce the beneficial effect for which it is inflicted. It is that sort of punishment which a kind but wise parent, inflicts on a beloved child.

At one time indeed, he seems to have entertained the opinion that annihilation might possibly be the lot of the wicked; but deeper reflection, and the fair results deducible from his metaphysical as well as his theological system, altered his opinion. Trusting therefore to that pre-eminent and delightful attribute of the Deity—that attribute of which wisdom and power are but the handmaids, the Divine Benevolence, he did not doubt but the ultimate result of the system would be permanent happiness to every intelligent being it embraces, though through different trials, at different periods and perhaps in different degrees. This doctrine he found as conformable to the scriptures as it is to just notions of the goodness of God; and it seems to furnish a glorious exposition of that cheering passage, *God is Love*.

Thus persuaded, that happiness essentially consists in conferring happiness, and that our only notion of any source of happiness to the Deity is the infinite power he possesses of communicating it to his creatures, no wonder he was impressed himself and endeavored to impress others with the *Duty of having God in all our thoughts*, and *The duty of not living to ourselves*; sentiments illustrated with a degree of energy and conviction never exceeded, in two of the finest sermons ever composed and to which he gave these titles. It was this that animated him to incessant exertion in the pursuit and the communication of knowledge of every kind, for knowledge he considered as equivalent to power, and as the most extensive and effectual means of doing good to others, certainly here, and probably hereafter.

These were the doctrines that he adopted and taught; doctrines, not merely professed, but deeply felt, and daily acted upon. This it was that taught him habitually to regard every event as ultimately a blessing; that drew the string of misfortune, and allayed the pang of disease. He felt indeed for a time as others feel in similar circumstances; but his mind soon recovered its tone, and applied with salutary effect to the ideas so long cherished, and so indelibly impressed, that God orders all things for good. This was a consolation to which he never resorted in vain.

We intended principally, however, in this article, to speak of the effect of his faith in the near approach of death, and almost in the very hour of his dissolution. It has been frequently, but very unwisely, said, that Universalism will not do to die by.—Whether this signifies that the faith grows weak as death comes near, or that it has no power to give the mind calmness and satisfaction, we cannot tell; but in either case, the objection is totally unsound. Instances too numerous to mention have shown that individuals believing that doctrine have died rejoicing in the hope set before them; and the case of Dr. Priestly's death is not among the least instructive. We call the attention of our readers to it and we beg of them to observe, that it was not Dr. Priestly's views of the unity of God (however just) that sustained him when his flesh failed, but his view of the benevolence of the divine character, and his unwavering confidence in the rectitude of the divine purposes and in the salvation of all mankind. It is one of the most interesting moral spectacles we ever contemplated, to see the mind of this great philosopher, philanthropist, scholar, theologian, divine, christian, drawing its comfort, as the earth passed away, from his long cherished and well settled belief in the future final reconciliation of all things to God. O what doctrine is there like this? We will not compare it to jewels and precious stones, for the comparison is insignificant, bread to the famishing, and cold water to the thirsty soul, are less to be desired. Blessed be God! the source of eternal mercy! for the assurance which he has given us of his purpose to save all mankind. What better is Unitarianism than any other system of religion, if separated from the cheering doctrine of universal and final redemption? But we forbear to press our own thoughts on the reader when he is waiting anxiously to view the death scene of the great man of whom we have here spoken.

"On Sunday he was much weaker, and only sat up in an armed chair while his bed was made. He desired me to read to him the eleventh chapter of John. I was going on to read to the end of the chapter, but he stopped me at the 45th verse. He dwelt for some time on the advantage he had derived from reading the scriptures daily, and advised me to do the same; saying, that it would prove to me, as it had done to him, a source of the purest pleasure. He desired me to read him a pamphlet which was at his bed's head, Simpson on the Duration of Future punishment [designed to show that punishment will not be endless.] "It will be a source of satisfaction to you to read that pamphlet," said he, giving it to me, "It contains my sentiments, and a belief in them will be a support to you in the most trying circumstances, as it has been to me. We shall all meet finally; we only require different degrees of discipline, suited to our different tempers, to prepare us for final happiness." Upon Mr. C. coming into his room, he said, "You see, Sir, I am still living." Mr. C. observed, he would always live. "Yes," said he, "I believe I shall; and we shall all meet again in another and a better world." He said this with great animation, laying hold on Mr. C.'s hand in both his.

Before prayers he desired me to read him three publications, about which he would give me some directions next morning. His weakness would not permit him to do it at that time.

At prayers he had all the children brought to his bedside as before. After prayers they wished him a good night, and were leaving the room. He desired them to stay, spoke to them each separately. He exhorted them all to continue to love each other. "And you, little thing," speaking to Eliza, "remember the hymn you learned; 'birds in their little nests agree,' &c. I am going to sleep as well as you; for death is only a good long sound sleep in the grave, and we shall meet again." He congratulated us on the dispositions of our children; said it was a satisfaction to see them likely to turn out well; and continued for some time to express his confidence in a happy immortality, and in a future state, which would afford us an ample field for the exertion of our faculties.

On Monday morning, the 6th of February, after having lain perfectly still till four o'clock in the morning, he called to me, but in a fainter tone than usual, to give him some wine and tincture of bark. I asked him how he felt. He answered, he had no pain, but appeared fainting away gradually. About an hour after, he asked me for some chicken broth, of which he took a tea-cup full. His pulse was quick, weak and fluttering, his breathing, though easy, short. About eight o'clock, he asked me to give him some egg and wine. After this he lay quite still till ten o'clock, when he desired me and Mr. Cooper to bring him the pamphlets we had looked out the evening before. He then dictated us clearly and distinctly as he had ever done in his life the additions and alterations he wished to have made in each. Mr. Cooper took down the substance of what he said, which, when he had done, I read to him.—He said Mr. Cooper had put it in his own language; he wished it to be put in his. I then took a pen and ink to his bedside. He

then repeated over again, nearly word for word, what he had before said; and when I had done, I read it over to him. "That is right; I have now done." About half an hour after he desired, in a faint voice, that we would move him from the bed on which he lay to a cot, that he might lie with his lower limbs horizontal, and his head upright. He died in about ten minutes after we had moved him, but breathed his last so easy, that neither myself nor my wife, who were both sitting close to him, perceived it at the time. He had put his hand to his face, which prevented our observing it."

Let the unbeliever and the doubting persecute the above, and then say whether Universalism will give no support to the soul at the close of life.

THE GNU.

The following description of the *Gnu*, [or, as it was called in the Menagerie recently exhibited here, the *Gnao*, or *Horned Horse*,] is taken from a description of the animal, published by the Society for the Diffusion of Useful Knowledge, in England. They are of the antelope species, and are tolerably gentle, but somewhat uncertain in their tempers.

The Society are indebted to Mr. Pringle for the following account of this animal, as seen by him in its native regions:—

"The curious animal called *gnu* by the Hottentots, and *wilde beest* (i. e. wild ox) by the Dutch colonists, was an inhabitant of the mountains adjoining the Scottish settlement at Bavian's river, and I had therefore opportunities of very frequently seeing it both singly and in small herds. Though usually, and perhaps correctly, by naturalists ranked among the antelope race, it appears to form evidently one of those intermediate links which connect, as it were, the various tribes of animals in a harmonious system in the beautiful arrangement of nature. As the *hyena* dog, or "*wilde hond*," of South Africa connects the dog and wolf tribe with that of the hyena, in like manner does the *gnu* form a graceful link between the buffalo and the antelope. Possessing the distinct features which, according to naturalists, are peculiar to the latter tribe, the *gnu* exhibits at the same time in his general aspect, figure, motions, and even the texture and taste of his flesh, qualities which partake very strongly of the bovine character. Among other peculiarities I observed, that like the buffalo or ox, he is strangely affected by the sight of scarlet; and it was one of our amusements when approaching these animals to hoist a red handkerchief on a pole, and to observe them caper about, lashing their flanks with their long tails, and tearing up the ground with their hoofs, as if they were violently excited, and ready to rush down upon us; and then all at once, when we were about to fire upon them, to see them bound away, and again go prancing round us at a safer distance. When wounded, they are reported to be sometimes rather dangerous to the huntsman; but though we shot several at different times, I never witnessed any instance of this. On one occasion a young one, apparently only a week or two old, whose mother had been shot, followed the huntsman home, and I attempted to rear it on cow's milk. In a few days it appeared quite as tame as a common calf, and seemed to be thriving; but afterwards, from some unknown cause, it sickened and died. I heard, however, of more than one instance in that part of the colony, where the *gnu*, thus caught young, had been reared with the domestic cattle, and had become so tame as to go regularly out to pasture with the herds, without exhibiting any inclination to resume its natural freedom; but in consequence of a tendency which the farmers say they evinced to catch, and to communicate to the cattle, a dangerous infection, the practice of rearing them as curiosities has been abandoned. I know not if this imputation be correct, but it is true that infectious disorders do occasionally prevail to a most destructive extent among the wild as well as the domesticated animals in South Africa, and especially among the tribes of larger antelopes."

A Many-Toed and Fingered Family.—Meckel, in his *Pathological Anatomy*, has collected several instances in which the presence of supernumerary fingers and toes was hereditary in certain families. To these the following may be added:—"Thomas Copsy, a man of 19, at present a patient in the Middlesex Hospital, under Mr. Arnot's care, has thirteen toes, and states that he had originally fourteen fingers.—He has seven toes on the left foot and six on the right. Each of these toes has the natural number of bones (phalanges) and is provided with distinct tendons. With the exception of the fifth toe, all the others are adherent (united closely to each other by integument.) There are but five metatarsal bones. In each foot there may be said to be two great toes, which are articulated with the first metatarsal bone, and in the left foot two toes are articulated with the fifth metatarsal. On the outside of the first phalanx of the little finger, close to its proximal extremity, is an elevated cicatrix, a tubercle, indicating the situation from whence two fingers were cut in his infancy; the middle and ring finger are adherent through their whole length in each hand.—Thomas Copsy has five brothers and four sisters, in all of whom, with the exception of one sister, there are six toes on each foot, and a sixth finger was removed in their infancy. The other sister has seven toes on one foot and six on the other, and had two fingers removed from each hand. His mother has the same number of toes, and had the same number of fingers as himself and sister last alluded. The same is the case with his only maternal uncle (who has no family) and was the case with his maternal grandfather."

Passage of Musket Bullets through the Human Body.—A number of curious cases of the progress of musket balls from the place where they first lodged, have been observed by military surgeons. We have heard of a very remarkable case, where the musket ball struck the forehead above the nose, and having divided it into two halves one half went round the skin, on the right side, and the other on the left, advancing in contact with the skull. We do not ask our readers to believe the poetical addition to this fact, that the two half bullets met again behind, after having performed the circuit of the head in opposite directions, and, advancing with a slightly diminished force, united, and killed an unfortunate man who stood in their way; but the fact of the splitting of

the bullet, and the advance of each half in opposite directions, is unquestionable. The singular progress of a musket bullet from the forehead to the throat has been recorded by Dr. Fielding. At the first battle of Newbury, in the time of the civil wars, a medical gentleman was shot near the right eye.—The skull was fractured at that place; but though the surgeon could see the pulsation of the brain beneath the wound, yet the bullet had turned to one side, and could not be discovered. Various bones were discharged from the wound, the mouth, and the nostrils. At the time of the second battle of Newbury, the wound healed and could not be kept open; but about twelve years afterwards, when the doctor was riding in a cold dark night, he felt a pain on the left side of his head, about the "almonds of the ear," which occasioned a partial deafness. Having stopped his ear with wool, he was surprised one day, in March 1670, by a sudden puff or crack in his ear when all that side of his cheek hung loose, as if it had been paralytic, and a hard knot was felt under the ear. Various tumors now appeared about the throat, and in August 1672, the bullet was taken out of the throat, near the *ponum Abami*.—*Fraser's Mag.*

Effects of Oil upon Water.—The following is a secret worth knowing. In rough weather, they (the fishermen of the Bosphorus) spread a few drops of oil on the surface, which permits them to see clearly to a great depth. I was aware that oil would calm the surface of the sea; but until recently I did not know that it rendered objects more distinct beneath the surface. A trinket of some value had been dropped out of one of the upper windows of our palace into the Bosphorus; which at this place was ten or twelve feet deep. It was so small that dragging for it would have been perfectly useless, and it was accordingly given up for lost, when one of the servants proposed to drop a little oil on the surface. This was acceded to, with however, but faint hopes of success. To our astonishment, the trinket immediately appeared in sight, and was eventually recovered.—*De Kay's Sketches of Turkey.*

An Anecdote to the Honor of the English.—An anecdote related by General Kellermann will prove how generous and noble in social and private life are those same Englishmen, whom in public affairs we find so little worthy of esteem. Colonel Taylor, a much esteemed English officer, possessed a remarkably fine horse; its color was dark bay, its figure perfect; but its qualities were even more excellent than its beauty; it obeyed a word or a sign, and performed all the little services of a dog. The Colonel was killed at Vimiera in an engagement between the troops under his command, and those of the Duke de Valmy. His horse was taken and brought to the Duke. As soon as the English learned that it was in his possession, they requested General Kellermann to set any ransom he pleased upon it, that it might be restored to his regiment, which was anxious to preserve and take charge of it in memory of its master. The general refused the ransom, and courteously returned the noble charger; that the English officers chose a horse of first quality, and presented it to the French General, through the hands of Sir Arthur Wellesley, with that peculiar graciousness with which an English gentleman so well knows how to adorn his private transactions.

Asthma.—We learn from an intelligent friend who has long been afflicted with this most distressing complaint, that the fumes of burning paper, saturated with a solution of salt-petre gives him perfect relief. He keeps a quantity of the paper—which has been simply soaked in strong salt-petre water, and afterwards dried, constantly on hand, and on the recurrence of a paroxysm obtains almost instant relief from burning half a sheet or a sheet in his room. Others who have been similarly affected have tried it with corresponding benefit. In no case has it been known to fail, so far as his information extends. We deem the testimony sufficient to warrant the publication of the prescription, which certainly has the merit of simplicity. If it shall prove generally efficacious, its value is beyond price. It can be readily tested.—*Newark Advertiser.*

Bajazet and Timurlane.—When Bajazet after his defeat, was carried into the presence of Timur Lench, that is the Timur the Lame, vulgarly Timurlane; on perceiving that Bajazet had but one eye, Timur burst into loud laughter. The Turk, who could ill brook an incivility, said freely, "You may laugh at my misfortune, Timur, but remember they might have happened to yourself. The disposal of kingdoms is in the hands of God, and their states depend on his will." Timur replied with equal haughtiness, "I agree with your observations; I did not laugh at your misfortune, but a reflection that just occurred to my mind: how little value thrones and sceptres possess in the judgment of God; who has taken a kingdom from a man with one eye, to give it to another with one leg."

New Spring Goods.

ROBERT WILLIAMSON,
Tailor and Draper.

W^Ould inform his friends and customers that he has just received from Boston, a new and extensive assortment of Broadcloths, Cassimeres, Vestings, Trimmings, &c.

—AMONG WHICH MAY BE FOUND—
BROADCLOTHS—Black, Blue, Brown, Olive Green, Adelaide, Oxford and other mixed colors.
CASSIMERES—Black, Blue, Diagonal, a new article, Lavender, Drab, Gray and Striped.
VESTINGS—A large variety of new and fashionable patterns.

SUMMER GOODS—A general assortment of thin goods selected with great care.

TRIMMINGS—An extensive variety selected with particular reference to customers.

Ready Made Clothing—Of all kinds constantly on hand and furnished at the lowest prices.

CLOTHS made up at the shortest notice and in the neatest and most fashionable manner. Orders faithfully and promptly executed.

N. B. All the above articles will be sold at the lowest prices for Cash or short credit.

Gardiner, April 17, 1834.

Universalist Books.

LIFE of Murray.
Streeter's Hymn Book.
Eternal Hell Torments Overthrown.
Familiar Conversations by Rev. R. Streeter.
For sale by Wm. PALMER.

Eloped,

FROM the subscriber, a young man about 18 years of age, by the name of FITZ GOODIN. This man caution all persons against harboring or trusting him on my account, as I shall not pay one cent of his cost in tracing.
Gardiner, June 4, 1834. E. McLELLAN.

Paige's New Work.

B. MUSSEY has just published "Selections in Punishment after death, wherein they have agreed with Universalists in their interpretation of Scriptures relating to punishment, by LUCIUS R. PAIGE, Pastor of the first Universalist Society in Cambridge." (33-40 orders for above work address—
B. MUSSEY, 29, Cornhill, Boston, will receive prompt attention.

J. M. CROOKER,

WATERVILLE, HAS just received from Boston, an assortment of new prices, among which are the following:
Paige's Selections
Smith on Divine Government
Ballou on the Parables
Rayner's Lectures
Ballou's Examination
Modern History of Universalism
Ballou's 2d Inquiry
Winchester's Dialogues
Life of Murray
Ballou's Apology
Ballou's Sermons
Hell Torments Overthrown
Familiar Conversations
Latest new from Three Worlds
Christian Universalist
Davies' Discourse
Convention Sermons
Cobb's Sermons
Reply to Hawes
Appeal to the Public
1st Vol. Universalist
Ballou's Examination of Channing
Universalist Hymn Books
An assortment of Tracts.
Waterville, May 31, 1834.

PROSPECT OF THE

Gazetteer of Maine.

N^OW in press, and will soon be published, "A Gazetteer of Maine," compiled from the best sources of information, from several volumes already published, and from original papers prepared expressly for the purpose. This work will contain a description of the early History of Maine, a description of the counties, towns, rivers, mountains, and all the useful matter generally comprised in works of the kind. The whole will pass under the inspection and review of able judges, and assurance is given that the work shall be full, complete and correct. We are aware that there has been imputation and deception in book descriptions, and I wish to say that no subscriber will be required to take the book when published, unless he is entirely satisfied with its appearance. It is absolutely necessary that subscriptions sufficient should be obtained to cover the expense, which will be considerable.

Conditions.—This work will contain about five hundred octavo pages, printed on good paper and new type, and well bound, and will be delivered to subscribers at two dollars per copy, and the price will not be reduced.
Editors in this State who will insert this prospect in their paper a few weeks, shall receive a copy of the work.
Any person who shall procure eight subscribers shall receive a copy gratis.
Bangor, April 1, 1834.

To the Afflicted.

For sale, Dr. Holmes' Dulcified Vegetable Compound and Deobstruent Pills.

A SAFE, and efficient medicine for all those laboring under diseases of the Lungs, such as Coughs, Catarrhs, Croup, Asthma, inflammation of the mucous membranes of the throat, and organs of the chest. This medicine has been singularly powerful in cases of bleeding from the Lungs, and as a preventive of Consumption. It is purely vegetable composition, principally of native plants, and acts as a gentle stimulant of the digestive organs and as a corrector of the impurity of the blood and fluids necessary to good and perfect health. Hence it has been found exceedingly valuable in cases of general debility; also in Liver complaints, such as Jaundice, Rheumatism, as well as in the disorders peculiar to females. It is prepared and put up in the nicest manner by the inventor, E. HOLMES, M. D. who was first led to these by curing his children upon himself in cough, spitting blood, and pain in the chest, and it has since been administered to hundreds with unparalleled success.

Each bottle is accompanied by a box of pills enclosed in a pamphlet giving directions for its use—also certificates as to efficacy. Price \$1.50.
Apply to S. O. BRADSTREET & CO. Agents, Gardiner, who are constantly supplied with the Vegetable Compound.

JAUNDICE BITTERS.

Positive or no Pay.

DENNISON'S BITTERS of legitimate origin, emanating from no less a personage than the great Dr. Lettison of London, and have been in successful operation in this country for more than twenty-five years. It is a spring medicine, which yields all its virtues to healing water.

The Jaundice discovered by want of appetite, nervousness, oppression and dullness; at times an irresistible propensity to sleep, and at others a great fatigability; a yellowness is by degrees diffused over the complexion, tinges the urine, and the whole of the fluids are infected with bilious secretions, and in process of time, the blood acquires a tendency to dissolution and putrefaction; in these cases it either degenerates into apoplexy or ends in apoplexy—to remove these ailments, and in some cases alarming sensations, DENNISON'S BITTERS are the best medicine which can possibly be resorted to; they possess one property which is not common to similar remedies, all or nearly all their qualities may be extracted by a virus or even a watery infusion, and in some cases alarming sensations, DENNISON'S BITTERS are the best medicine which can possibly be resorted to; they possess one property which is not common to similar remedies, all or nearly all their qualities may be extracted by a virus or even a watery infusion, and in some cases alarming sensations, DENNISON'S BITTERS are the best medicine which can possibly be resorted to; 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